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THE SPIRIT AND TRADITION

The first references to tradition in the Scriptures occur in the Gospels. They refer to what is called 'the traditions of the elders', and the references are anything but favourable towards them. Matthew and Mark have parallel accounts of our Lord's dealing with the old traditions of the Rabbis connected with the washing of hands before meals, the relevant passages being Matthew xv. 1-14 and Mark vii. 3ff. We do not have to consider the passages in detail for the purposes of this paper, but it is sufficient to observe that whereas the disciples were transgressing the tradition of the elders, the Pharisees and scribes in their practices were transgressing the commandment of God. God had said, 'Honour thy father and mother,' but the Jews said that '. . . he shall not honour his father and mother'.

The important words for our purposes are 'the commandment of God' and 'God said'. The condemnation which our Lord expressed towards the Pharisees was because they were adding the opinions of sinful men to the divinely-ordained Word, through which God Himself spoke to them. Through their tradition they were removing the authority (*kurosate* removing the *kuros*) and setting aside (*athetein*) the Word of God.

When we look further back into this distinction between the words of the Pharisees and the Word of God, we find that what made the Old Testament the Word of God was the fact that the Holy Spirit was instrumental in causing it to be written. The New Testament is very strong on this. The Epistle to the Hebrews often ascribes the authorship of some passage of the Old Testament to the Holy Spirit Himself, and by using the present tense of the verb implies that He continually speaks to every generation through that passage ; e.g. iii. 7 : 'The Holy Ghost saith, To day if ye will hear his voice . . .', x. 15 : 'The Holy Ghost also is a witness to us . . .', referring to the New Covenant of Jeremiah xxxi. Mark combines the human author and the Holy Spirit in xii. 36 (RV) : 'David . . . said in the Holy Spirit . . .' The same combination occurs in Paul's speaking to the Jews in Rome in Acts xxviii. 26 (RV) : 'Well spake the Holy Ghost by Isaiah the prophet . . .'. and in Peter's speech to the disciples about a successor to Judas, '. . . the scripture . . . which the Holy Ghost spake before by the mouth of David.' 2 Peter i. 21 confirms this view of the Holy Spirit in relation to the Scriptures ; 'holy men of God spake as they were moved by the Holy Ghost.'

This was the reason why the traditions of the elders could not stand alongside the Old Testament Scriptures or claim an authority with them. The traditions were the words of unaided sinful men, whereas the Scriptures were the result of the activity of God, and as a result of the ministry of the Holy Spirit what the authors wrote would be described quite legitimately as what God said. So in the parallel accounts of Matthew and Mark, Matthew says 'God' said and Mark says of the same quotation 'Moses said' (Mt. xv. 4 ; Mk. vii. 10).

So far we have no problem, but then we turn into the later pages of the New Testament and find that the 'tradition' is to be held fast, kept, received, and obeyed. As Cullmann has pointed out, we find Paul using exactly the terms he had used as a Rabbi when dealing with the tradition of the elders.

2 Thes. ii. 15	*krateite tēn paradosin kai stēkete*
1 Cor. xi. 2	*kathōs paredōka humin tēn paradosin katechete*
i Cor. xi. 23	*parelabon . . . . paredōka*
1 Cor. xv. 2	*ho kai parelabete . . . . katechete*
1 Thes. ii. 13	*parelabontes*
2 Thes. iii. 6	*kata tēn paradosin hēn parelabosan par' hēmōn*
Rom. vi. 17	Obedience *to tupon didachēs eis hon paredothēte*
Gal. i. 9	*par' ho parelabete* i. 12 *egō parelabon*
Col. ii. 6	*Hōs parelabete*

Cullmann further maintains that Paul continues to use this Jewish formula deliberately, and that *paralambanein* = *Oibbel* and *paradidonai* = *Masar le.*

Yet at the same time we find in Galatians i. 14 that the apostle speaks of his past zeal for the traditions of the fathers as indeed past, since God had been pleased to reveal His Son in him. The only conclusion that we can draw is that there must be some new factor introduced which was connected with the apostles and not with the Rabbis, and which radically altered the position.

We find the same problem with our Lord and His teaching. What surprised the people was that He taught them as one having authority and not as the scribes, with all their references to one another and to the past. Indeed, having roundly condemned the Pharisees for adding to the Scripture the traditions of men, the Lord goes on in the Sermon on the Mount to place His own teaching beside the Scripture as an authoritative commentary. 'Ye have heard that it was said to them of old time . . . but I say unto you . . .' He even prefaced a series of such statements with the general principle that He had not come to destroy the Law, but to fulfil it. No part of the Law was to fail.

What, then, was the distinctive possession of the Lord which gave Him the right justly to take the teaching authority to Himself ? Is there any parallel between His position and the claims of the apostles ?

The answer to the first question is that Jesus Christ was prominently the Man of the Spirit, and in His position as the Spirit-anointed Messiah He had every right to interpret the Scriptures. In the beginning He was conceived by the Holy Ghost, and in His baptism at the beginning of His ministry the Holy Spirit descended upon Him in bodily shape as a dove. John the Baptist characterized Him as the One who was to baptize with the Holy Spirit. From the baptism, our Lord went in the fulness of the Spirit into the wilderness to be tempted, and returned in the power of the Spirit to minister. In the synagogue at Nazareth He deliberately applied the Servant passage of Isaiah to Himself as the One anointed upon whom the Spirit rested. In the Fourth Gospel the testimony is the same as in the Synoptics, with John's testimony to his recognition of the Messiah by the fact that the Spirit of God came down and abode on Him. In John iii. 34 Jesus speaks of Him whom God sent speaking the *words of God,* because God gives not the Spirit by measure unto Him, and in vi. 63, Jesus claims that the words which He speaks are spirit and life.

We find therefore that the reason for our Lord's words being able to stand alongside the Holy Spirit-ministered Scriptures, when the human traditions of the Pharisees were rejected, is that the Spirit was active in Him. The Spirit will not contradict Himself, nor cause that which was previously recorded to be broken.

Is there any parallel in the Epistles to Christ fulfilling the Law in the Gospels ? The answer is that there is. Paul speaks of Christ being 'the end (*telos*) of the law for righteousness to every one that believeth' (Rom. x. 4). The conclusion to which the evidence points is that the true *paradosis* on the Old Testament Scriptures is Christ Himself, the Spirit-anointed Messiah.

This conclusion is confirmed when we look at the content of the tradition according to the Scriptures ; Colossians ii. 6 : 'As ye have therefore received (*parelabete*) Christ Jesus the Lord, so walk ye in him.' That which had been delivered to them and which they had received was summed up in the Person of our Lord Jesus Christ, the Christian *paradosis.* 1 Corinthians xv. 1-11, 'The gospel which I preached unto you, which also ye have received (*parelabete*), and wherein ye stand (*hestekate*) . . . if you

hold fast (*katechete*) . . . for I delivered to you at the first that which also I received . . . ' is followed by a catalogue of the facts of Christ and His death and resurrection. 1 Corinthians xi. 23, if taken to refer to tradition and not direct revelation from God, may be taken as evidence and tells of the institution of the Lord's Supper. Romans vi. 17, ' Ye were the servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered (*paredothete*).' The very heart of that form of teaching was Christ Himself. So in Colossians ii. 8, walking *kata ten paradosin ton anthropon* is regarded as the opposite of walking *kata Christon*, Christ being the only true *paradosis*.

The content of the tradition then is the Lord Himself, and this is the true divine tradition because of the ministry of the Spirit in the Lord, a ministry to which the Rabbis had no claim and therefore they fell into error. They were adding and contradicting, but Christ was fulfilling and completing. Yet what of the ministry of this Christian tradition ? Its content may be irreproachable, but can we be sure that what we have is the true account of Christ ? Does the Spirit have any part to play in authenticating the tradition and ensuring its purity through the ages ?

The first thing that we notice in this connection is that the apostles were quite sure that their teaching was authoritative and ought to be obeyed. ' I praise you that ye remember me in all things, and hold fast the traditions, even *as I delivered them* to you ' (1 Cor. xi. 2, RV). ' Therefore, brethren, stand fast (*stekete*), and hold fast (*krateite*) the traditions which ye have been taught, whether by word, or *our epistle* ' (2 Thes. ii. 15). ' Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which *he received of us* ' (2 Thes. iii. 6). The reference to the tradition by epistle is especially instructive, in the light of 1 Tim. v. 18 and 2 Peter iii. 16, where apostolic writings are placed alongside Scripture and described as such. Again, Peter describes the Christian faith in 2 Peter i as not being based on cunningly devised fables, but based on the eye-witness report of the apostles and the more sure word of prophecy. The apostolic witness and the word of prophecy are placed on the same authoritative level.

Before the apostolic claim to authority can be investigated further, reference must be made to the important article of Oscar Cullmann in the book *The Early Church* (S.C.M., London, 1956). His main thesis is that when Paul refers in 1 Cor. xi. 23 to the institution of the Lord's Supper, he maintains that he received it *apo tou Kuriou*, and that this means that he received it from the Lord who is risen and ascended and who was then present and active in the transmission of the tradition, even though Paul heard the account from some human intermediary. Opinions before this time have varied between a personal divine revelation to the apostle and a chain of tradition reaching back ultimately to the Lord.

There is not space in this paper to trace the whole line of argument, but the salient features are these. The use of *apo* is used of the immediate source in Colossians i. 7 : ' Ye received from Epaphras (*apo Epaphra*) '. Cullmann might also have quoted John xiv. 10, where our Lord uses *apo* in a very similar sense, saying that the words which He speaks are not spoken *ap' emautou* as the immediate source. Cullmann agrees with E. B. Allo that the use of *kai* in the phrase ' that which *also* I delivered unto you ' means ' I handed on in the same way as I received it myself, namely through a human intermediary '. The immediate source of the tradition in our Lord, and the use of human intermediaries lead Cullmann to postulate that the Lord is at work in the tradition and ensuring its correct transmission.

Certainly it is difficult to be certain exactly what Paul did mean, whether divine revelation or tradition, and commentators are divided, although most modern ones incline to the latter view. But if Cullmann is right, then this passage is a key one for the understanding of our subject, for here Paul is claiming that the risen and ascended Lord is at work in the transmission of the tradition even though Paul heard it through human lips. In the light of this it is interesting to read that in some places Paul appeals to the tradition and in others to the Lord, or the Word of the Lord. Thus in 1 Corinthians vii. 10, ' . . . I command, yet not I, but the Lord ', and Ephesians iv. 21, where he refers to the Ephesians as having heard Christ, although they had not heard Him in the flesh.

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The obvious conclusion which Cullmann draws is that the Lord speaking and the tradition are one and the same. Now this is a stupendous claim, and it is here that we return to the consideration of the work of the Holy Spirit and tradition and turn to the Gospel according to St. John and the pneumatic passages of chapters xiv-xvi.

In these chapters the work of the Spirit is described as being to teach all things, to bring all things to remembrance, to lead to all truth, to show things to come, and to bear witness (xiv. 25, 26, xv. 26, xvi. 13). He is called the Spirit of truth. According to xvi. 12-14, He will not speak of Himself, but whatsoever He shall hear He shall speak. He is to take of the things of Christ and manifest them to the apostles. Therefore we might expect that the means by which the Lord is at work in the tradition is by His Spirit. We are familiar with the phraseology of our Lord in speaking of coming Himself and of sending His Spirit, as though these were synonymous terms, and correspondingly, just as Paul sometimes claims the authority of the tradition and sometimes the authority of the Lord, so we find references to the Spirit speaking in the New Testament. Thus in the Apocalypse, time and time again in the messages to the churches there comes the refrain 'let him hear what the Spirit saith unto the churches'. Again, in 1 Timothy iv. 1, 'the Spirit speaketh expressly' that some shall depart from the faith in the last days. This compares closely with 1 Thessalonians iv. 15, where 'we say unto you by the word of the Lord' is followed by reference to the second advent. The Spirit speaking and the Word of the Lord are coterminous. So in 2 Corinthians iii we have the contrast between the Old and New Covenant, the difference being that the New is a ministry of the spirit, and in the same passage there is that difficult equation that 'the Lord is that Spirit'. Cullmann points out this close language and then refers to the prophecy of Jeremiah xxxi in which the New Covenant is concerned with a law written on the hearts. Ezekiel xxxvi. 26 reveals further that the means of the Law being written on men's hearts is the Spirit within them. The Lord as the new Law and the Spirit are again joined together.

When therefore the apostles are claiming authority for the traditions which they hand on, they are doing so because the Spirit is at work in them. This means that the Lord is working through them and their traditions are therefore not the traditions of men. Yet the gift of the Spirit was not the sole prerogative of the apostles. The Church of succeeding generations also has the Spirit. Is it therefore true, as the Roman Church claims and as Chrysostom said, that 'Today also it is the same One who produces and delivers everything, *even as at this time*'?

The answer of the Scripture is in the negative, for although the gift of the Spirit is not limited to the apostles, there is a limitation in John xv. 27 which is most important. The Spirit is to bear witness of Christ, 'and ye also shall bear witness,' *because ye have been with me from the beginning.*' The special witness of the Spirit is in this way limited to eyewitnesses. In this respect the apostles possessed a unique gift that was not perpetuated. Cullmann emphasizes this point by reference to John xvii, where the apostles are prayed for separately from those who should believe on Christ through their word. Peter was conscious of his own right to speak in Acts v. 32 : 'And we (emph. the apostles) are his witnesses of these things ; and so is also the Holy Ghost.' The qualification of the apostles is that they must have been eyewitnesses of Christ, and often the qualification of the apostle is dealt with in a passage which emphasizes the tradition. Paul is speaking of the Spirit's revealing work in 1 Corinthians ii when he says that things which God had kept from previous generations He had revealed 'unto us by his Spirit', and 'we have received, not the spirit of the world, but the spirit which is of God ; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.' The Spirit is concerned with the handing on of the tradition as well as its revelation. Luke is careful in the prologue of his Gospel to point out that he was 'setting forth in order a declaration of those things which are most surely believed among us, even as they delivered (*paredosan*) them unto us, *which from the beginning were eyewitnesses,* and ministers of the word'. This limitation to the apostolic eyewitness is borne out by

Ephesians iii. 4, 5, where Paul speaks of the 'mystery of Christ which in other ages was not made known . . . as it is now revealed unto his holy apostles and prophets by the Spirit'. Two classes were entrusted with the revelation of the truth, one of which was the apostles and the other the prophets. We have no record of the testimony of the charismatic prophets, but we have the testimony of the apostles, and they received the truth 'by the Spirit'.

Conscious of this ministry of the Spirit through the apostolic eyewitness, Peter finds no difficulty in placing the same eyewitness testimony on a level with the prophecy of old time, when holy men of God were moved by the Holy Ghost. The Holy Spirit was at work in both Old Testament Scripture and in the true New Testament tradition.

If this conception of the work of the Spirit in the content and transmission of the tradition is correct, and the work He exercises in this respect is limited to the apostolic witness, then any tradition which occurs beyond that limitation can only be the tradition of men. Also, we speak rightly when we say that the Lord spoke to us, when we really mean that the Word of God has come home to us in a certain way. Reliance upon the Scriptures as our final authority is not looking back to a static book, for just as the Spirit was active in speaking through the apostles then, so He is active in speaking through the apostolic witness now. The Word of God is indeed the Spirit's sword.

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THE NATURE AND PURPOSE OF THE CHARISMATA

There have been many divergent evaluations of the nature and purpose of the charismata, or spiritual gifts, which occupy such a prominent place in the life of the early Church. From the various incomplete lists of charismata which are given in the New Testament (Rom. xii. 6-8; 1 Cor. xii. 4-11, 28-30; cf. Eph. iv. 7-12) it is evident that their number, variety and diffusion were considerable. Yet each gift had its source in the effectual working of the Holy Spirit and was intended to edify the Body of Christ.

Liberal theologians have been prone to deny the miraculous character of the charismata, and represented them as the natural manifestations of primitive enthusiasm[1]. By the end of the second century this spirit of enthusiasm gave way to 'a more rigid and disciplined Church Order, in which the official tended more and more to supersede the charismatic ministries'.[2] The spiritual gifts began to disappear, but, being the product of an abnormal mental state, were liable to emerge under similar conditions in later religious revivals[3]. Certain gifts, such as prophecy and glossolalia, were largely regarded as particular manifestations of familiar phenomena of the Hellenistic age.[4]

By way of contrast, the Roman Catholic theologians have acknowledged the divine origin of the charismata, and have gone on to affirm the permanence of certain gifts in the Church, notably the miracles of healing and other miraculous powers. Support for this general point of view has come from the opposite wing of the Church, where the Elim movement has laid claim to the continuing reality of the powers of miraculous healing and the gift of tongues. In recent years there has been a widespread revival of interest in healing in every branch of the Church and attempts are being made to restore the gift of healing, which was lost (so it is said) as a result of a decline in faith and spirituality, and a growth of asceticism, about the time of the conversion of Constantine in AD 325.[5] Similar reasons are often given for the decline of prophecy at a somewhat earlier date, though there have not been wanting those who have said that neither prophecy nor healing have entirely ceased in the history of the Church.[6]

One of the most popular views of the charismata is that advanced by a school of Anglican divines at the beginning of the eighteenth century. This school maintained that the charismata were given for the purpose of founding the Church, and were gradually withdrawn when the Church became strong enough to continue without their assistance. The date for

the cessation of the charismata is usually placed in the fourth century when Christianity had acquired the support of the civil power.[7] The theory lost none of its popularity despite the fact that as early as 1749 Dr. Conyers Middleton pointed out in his famous *Free Enquiry* that it was contrary to patristic evidence. The silence of the Apostolic Fathers led him to state that in 'an interval of about half a century . . . after the days of the Apostles . . . we find not the least reference to any standing power of working miracles . . . but on the contrary the strongest reason to presume that the extraordinary gifts of the Apostolic age were by this time actually withdrawn'.[8] He found it impossible to believe that the gifts were withdrawn during the first half of the second century and then restored. Middleton agreed with current Anglican opinion that the charismata were given for the purpose of founding the Church, but held that this had been accomplished in apostolic times.

In 1917, Benjamin Breckinridge Warfield delivered a series of lectures, originally published under the title *Counterfeit Miracles* (1918), and later as *Miracles: Yesterday and Today* (1953). Leaning heavily on Middleton, Warfield sought to reinstate the view of the theologians of the post-Reformation era that the charismata ceased with the apostolic age. In addition to the argument from silence propounded by Middleton, Warfield examined the writings of the later Fathers and came to the conclusion that there was much greater abundance and precision of evidence, such as it is, for miracles in the fourth and succeeding centuries, than for the preceding ones. The date for the cessation of the charismata suggested by the Anglican school was purely artificial and based on a preconceived theory rather than the facts of history. We are compelled to accept one of two alternatives : either that miraculous powers have never been withdrawn, as the Romanists claim ; or that they lasted only as long as the apostolic age.[9] After examining the evidence for the validity of the ecclesiastical miracles Warfield opts for the latter alternative. The charismata were given, according to the New Testament, not directly for the extension of the Church, but for the authentication of the apostles as the messengers of God. The possession of these gifts and the power to confer them on other believers, constituted one of the signs of an apostle.[10] The gifts ceased gradually with the death of those on whom the apostles had conferred them.

Dr. W. H. Griffith Thomas has regarded the charismata as a testimony to Israel. The gifts are seen to be in operation up to the end of Acts, but not afterwards. 'These facts seem to show that the miraculous gifts recorded in Acts were specifically and solely for Israel ; that they were demonstrations of power to vindicate the Messiahship of Jesus of Nazareth, but not intended for permanent exercise in the normal conditions of the Christian Church when Christ had been rejected by Israel . . . Acts iii. 19-21 plainly teaches that if only the Jews had then and there repented, Jesus Christ would have come back according to His own promise, but as they wilfully refused to accept Him, and maintained this refusal on every occasion when the offer was made, the supernatural manifestations of the Holy Spirit came to an end, and the normal graces of the Spirit became naturally more prominent in the Gentile Christian Church and as associated with the Apostle Paul."[11]

In the face of this rather bewildering variety of opinion, one may well ask, What is the truth about the nature, purpose and continuance of the charismata ? To answer the question it is clearly necessary to give close attention to the teaching of the New Testament in an effort to formulate a distinctly biblical doctrine of the charismata. The subject has long been obscured by hazy theories defended in the smoke of controversy, and there has been surprisingly little thorough examination of biblical evidence. There is need for an accurate definition of terminology, and a careful enquiry into the relation of the charismata to Christ, the Holy Spirit, the Church and its ministry. Investigation will have to be made into many subsidiary problems, such as the nature of the Pentecostal and Corinthian glossolalia, and the relation of the charismata to similar supranormal phenomena mentioned in patristic and Hellenistic literature. This enquiry is now in progress.

Dudley. WILBERT G. PUTMAN.

References :

1. Cf. P. W. Schmiedel, *Encyclopaedia Biblica*, cols. 4775-6.
2. R. Martin Pope, art. 'Gifts', *Hastings' Dictionary of the Apostolic Church*, vol. I, p. 451.
3. W. James, *Varieties of Religious Experience*, pp. 23, 478. M. Barnett, *The Living Flame*, pp. 129f.
4. See H. A. Guy, *New Testament Prophecy*, p. 144 (and references). And for glossolalia, see P. Volz, *Der Geist Gottes*, p. 197, quoted by M. Barnett, *The Living Flame*, p. 103. Both Guy and Barnett offer valuable criticisms of theories postulating the essential similarity of Christian and non-Christian prophecy and glossolalia.
5. Cf. Leslie D. Weatherhead, *Psychology, Religion and Healing*, pp. 85ff. J. C. Lambert, art. 'Healing, Gifts of', *International Standard Bible Encyclopaedia*, vol. II, p. 1350a.
6. Guy, *op. cit.*, pp. 150ff., and Barnett, *op. cit.*, pp. 113ff. give various reasons for the decline of prophetism. C. von Otrelli, art. 'Prophecy', *I.S.B.E.*, vol. IV, p. 2464a, claims that prophecy has never ceased altogether.
7. Cf. Conyers, Middleton, *Introductory Discourse*, pp. xlvi-xlvii. John Tillotson, *Sermon Fol.* 3 it. Vol. 3, p. 488. Edit. 1735. Nathaniel Marshall, *Epistles of Cyprian*, not. b. Henry Dodwell, *Dissert. in Iren.* 2. para. LV. Daniel Waterland, *Treatise on the Importance of the Doctrine of the Trinity*, pp. 299, 382-3, 425, 497. John Chapman, *Miscell. Tracts.*, p. 170. William Whiston, *Account of the Daemoniacs*, p. 65. All the above cited in Middleton, *Introductory Discourse*, pp. xlvii-li ; and in Warfield, *Miracles*, pp. 7f. Cf. Wesley, *Works*, Vol. V, p. 706. Cited by Warfield, *Miracles*, p. 8, who also refers to later supporters of the theory.
8. Middleton, *Free Enquiry*, p. 9.
9. Warfield, *Miracles*, 'The Cessation of the Charismata' (pp. 3-31), *passim*. Cf. F. J. Foakes-Jackson, *History of the Christian Church*, p. 241, note 1.
10. Warfield, *op. cit.*, pp. 3, 21f.
11. W. H. Griffith Thomas, *The Holy Spirit of God*, pp. 48-49.

THE KINGDOM, THE POWER AND THE GLORY

It is generally accepted that the idea of the kingdom of God was the central theme in the preaching of Jesus. Most scholars would also agree with T. W. Manson that it is 'something through and through spiritual' and 'a personal relation between God and the individual human being', while, of course, implying a community of people who would live together under the rule of God. But concerning the time of the coming of the kingdom there still remains considerable disagreement. It seems that there are grave weaknesses in all the main positions that have come to my notice at least. Thorough-going eschatology has lost much ground and is faced with many passages in the Gospels as we have them, which seem to state quite clearly that the kingdom has arrived (whatever may be the meaning of *engiken* in Mk. i. 15). If that is what Jesus taught, we have to assume that a disappointed Church managed to adjust itself well enough to the situation to read back into the words of Jesus a more correct interpretation than He had been able to offer. In opposition to that is set realized eschatology. We are greatly indebted to Prof. Dodd and others for the important light that they have shed upon the subject in this direction, but there are places in such a work as *The Parables of the Kingdom* where his exegesis seems to be strained further than is legitimate. There are sayings in all strands of the synoptic tradition which are hard to apply to anything but the Parousia (e.g. Mk. viii. 38 ; Mt. xxiv. 27 ; Lk. xvii. 24 from *Q* ; Mt. xix. 28from *M* ; Lk. xxi. 31 from *L*.) There are too many references to be written off as being due to misunderstanding by the early Church. If they were so radically wr[illegible] on so vital a matter, the reliability of the

evangelists must indeed be small. Prof. Fuller says that the kingdom came with the cross and resurrection of Christ, and he, too, though obviously stressing an important truth, appears unable to account satisfactorily for the sayings which seem to assert that the kingdom has actually arrived during the ministry (Mt. xi. 12; Lk. xvi. 16; Mt. xii. 28; Lk. xi. 20). Likewise, Prof. Manson's emphasis on Peter's confession as the turning-point of the ministry, whilst being a valuable insight, seems to stress the human response too much and to minimize the truth that God is acting in history whether men hear or forbear. To us the most helpful work on the subject, from a very limited reading list, is Mr. Stott's *Men with a Message*. While we do not agree with all his conclusions, Mr. Stott seems undoubtedly correct when he states that the conception of the kingdom is not a static one, but that there is progress both as God gives it and as man receives it.

How then are we to find an over-all scheme which will be able to account for the sayings in the Gospels as they are? It would only seem legitimate to write any off as unauthentic if this has first proved impossible. The first step is to analyse the conception of kingship. In its essence, its constituents are power and glory (moral attributes which belong to the kingdom of God are not relevant here). In the Old Testament both are attributed to the king and especially to Yahweh as King of Israel (e.g. Ps. xxiv. 8). But as there is always the possibility of the rejection of His sovereignty, there enters into it also an element of judgment (e.g. note the stress on judgment in the royal Pss. xciii-xcix). All the sayings in the Gospels concerning the coming of the kingdom and the coming of the Son of man (and we take the two phrases to be descriptions of the same events) seem to be concerned with one or more of these aspects of kingship. Moreover, all the main events of the life of Jesus, incarnate and glorified, seem to have some connection with one or more of these elements. If one element seems particularly prominent it does not of course mean that the other elements are not present also, if in lesser measure.

The kingship of the Babe of Bethlehem is clearly brought out in both Matthaean and Lucan accounts of His birth, and there are clear references to power, glory and judgment in the Lucan narrative of the presentation in the Temple. Then there are three major experiences of Jesus. At His baptism the Holy Spirit descends as a sign of power, in the temptation He is tested and so God's judgment becomes operative, and the transfiguration denotes His glory. These at least are the most prominent associations of these events. The actions of Jesus during His life are called by Mark *dunameis* as he stresses the power of Christ, while in John they are *sēmeia* in which the Son of God manifested His glory (ii. 11). Perhaps the cursing of the fig tree provides the best example of a work of judgment. The entry into Jerusalem was evidently understood by the evangelists as a time when the kingdom came, as is shown by their quotation from Zechariah. There are clear marks of power, glory and judgment in His cleansing of the Temple. In some senses the kingdom reached its culmination in the cross and resurrection, for then Jesus showed that He was prepared to fulfil His mission to the bitter end, and God confirmed it and vindicated Him by raising Him from the dead. Again, the three strands are present and are perhaps best expressed in the fourth Gospel. His death is referred to as an exaltation and glorification which had the power to draw all men to Himself and at which the prince of this world was judged (Jn. xii. 31, 32). But the coming of the kingdom was not then complete. It needed to be manifested in glory at the ascension and exaltation, in power at Pentecost and in judgment at the destruction of Jerusalem. Finally, of course, there was to be the consummation at the Parousia.

It is in the three events of the ascension, Pentecost and the destruction, that a key may well be found for the verses which have caused most difficulty. Mark ix. 1: 'There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power', is usually referred to the Parousia. But if we are correct in seeing an emphasis in the aspect of power rather than of glory and judgment, it may be legitimate to refer it to Pentecost. By then Jesus and Judas at least had tasted death and Peter had promised that he would be willing to, though his courage failed him in the event. Pentecost is associated

with power much more strongly than the transfiguration, of which the chief significance is the display of the glory of Christ.

Mark xiv. 62 : 'Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven', is also generally applied to the second coming. But the fact that it is based upon the coronation passages (Ps. cx. 1 and Dn. vii. 13) suggests that it might suitably be referred to the exaltation of Christ. The verb *erchomai* is not necessarily used in a spatial sense, but, even if it is to be so taken here, it may have the sense of movement *from* the earth as perhaps in Dn. vii (cf. Heb. xi. 8 where it means 'go' rather than 'come'). It would seem that *opsesthe* could refer to the signs which followed to show that He had been glorified, though if it is to be pressed literally, it may be that some of the Sanhedrin saw the cloud which 'received him out of their sight' (Acts i. 9).

A third saying, which has proved a thorn in the flesh to all but the thoroughgoing eschatological school, is Matthew x. 23 : 'Ye shall not have gone over the cities of Israel, till the Son of man be come.' I would suggest that this may refer to the coming of the Son of man in judgment upon the persecutors of the disciples at the destruction of Jerusalem. If it was possible to speak of Cyrus as the servant of the Lord, because he accomplished some of His purposes though he did not know Him, could not the Son of man come through the agency of Titus ? The saying then has some point. There would not be time to evangelize the whole of Palestine, or at least they would not have been forced by persecution to go the rounds of all its towns, before the Romans should come to take away the Jewish place and nation.

The problem of Mark xiii has been dealt with by Mr. Stibbs in the *T.S.F. Letter* of Autumn 1954, in which he distinguishes the two events spoken of, the destruction of Jerusalem which was to happen in that generation, and the Parousia, of which the date was unknown. There is probably much fruitful study to be done on the significance of 'this generation' (a phrase often used in the Gospels). It is simply worth mentioning in passing that the crucifixion is generally dated AD 30 and the destruction in AD 70. That gives us a period of exactly forty years between the *exodos* (Lk. ix. 31) and the full possession by the Church of the Jewish inheritance. There is clearly much further light which might be shed upon these ideas from Ps. xcv and Heb. iii-iv. (See also, for emphasis on the significance of the fall of Jerusalem, Lamont, *Studies in the Johannine Writings*, and Brandon, *The Fall of Jerusalem and the Christian Church*.)

What shall we then say to these things ? We should submit that every verse in the Gospels on the subject of the kingdom is explicable without forcing and that we are to see a progressive coming of the kingdom with the cross-resurrection as the decisive moment and the Parousia as the consummation. But every action of Jesus and every event in His life was associated with His one great purpose of bringing the rule of God amongst men.

Holy Trinity Church, Hull. R. E. NIXON.

NOTES AND NEWS

Publications by Members

S. B. Babbage, Mobs and Men, *Exp. Times* lxix, pp. 307ff.

J. N. Birdsall, Photius and the Text of the Fourth Gospel, *NTS* iv, pp. 61ff.
The Missing Leaves of Codex 213 of the New Testament, *JTS* (NS) ix, pp. 78ff.

G. W. Bromiley, *The Sacramental Teaching and Practice in the Reformation Churches* (Eerdmans).

F. F. Bruce, *A Commentary on Ephesians and Colossians* (with E. K. Simpson) (Eerdmans).
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Romans : an expanded paraphrase — I, *EQ* xxx, pp. 98ff.
The Spreading Flame (Paternoster Press).

H. L. Ellison, *Ezekiel : The Man and his Message* (Paternoster Press).
The Christian Approach to the Jew (Edinburgh House Press).

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E. M. B. Green, The Laodicean Lukewarmness (with M.J.S. Rudwick), *Exp. Times* lxix, pp. 176ff.
A Note on I Thes. iv. 15, 17, *Exp. Times* lxix, p. 285.

D. Guthrie, *The Pastoral Epistles: an introduction and commentary* (Tyndale Press).

P. E. Hughes is one of the translators of the *Vocabulary of the Bible* edited by J. J. van Allmen (Lutterworth).

M. A. Jeeves, Psychology and Religion — A Retrospect and Prospect, *J. Vict. Inst.* 1957, pp. 103ff.

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A. M. Renwick, *The Story of the Church* (I.V.F.).

M. J. S. Rudwick, The Laodicean Lukewarmness (with E. M. B. Green), *Exp. Times* lxix, pp. 176ff.

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J. R. W. Stott, *Basic Christianity* (I.V.F.).

R. V. G. Tasker, *II Corinthians: an introduction and commentary* (Tyndale Press).

G. S. M. Walker, *Sancti Columbani Opera* (Dublin Institute of Advanced Studies).
Richard of St. Victor: An Early Scottish Theologian?, *SJT* xi, pp. 37-52.

D. J. Wiseman, *The Vassal-Treaties of Esarhaddon* — British School of Archaeology in Iraq (August) 1958.
The Last Days of Babylon, *Christianity Today* Vol. II No. 4 (Nov. 25), 1957.

A. Skevington Wood, Walter Marshall and the Gospel Mystery of Sanctification, *EQ* xxx, pp. 18ff.

J. S. Wright, *The Building of the Second Temple* (Tyndale Press).

Recent Appointments

The Rev. Dr. G. W. Bromiley, Professor of Church History, Fuller Theological Seminary, California, U.S.A.

The Rev. M. H. Cressey, Tutor, Westminster College, Cambridge.

G. H. W. Parker, Assistant Lecturer in History, University of Leicester.

P. Spufford, Research Fellow, Jesus College, Cambridge.

The Rev. Dr. G. S. M. Walker, Lecturer in Church History, University of Leeds.

Higher Degrees

Theses of members recently accepted have included works on :

The interpretation of Scripture in the works of Richard Baxter, by the Rev. E. Evans (for the Ph.D. of the University of London).

An investigation of the processes of thinking in relation to religious faith, by M. A. Jeeves (for the Ph.D. of the University of Cambridge).

A critical history of modern ideas of revelation, by the Rev. H. D. MacDonald (for the Ph.D. of the University of London).

On the Kerygma in the New Testament, by the Rev. R. H. Mounce (for the Ph.D. of the University of Aberdeen).

A History of the Evangelical Doctrine of the Atonement, by D. D. R. Norman (for the M.A. of the University of Nottingham).

New Members

We are glad to welcome the following new members of the Fellowship in recent months :—

The Rev. J. W. Fraser, M.A., B.D.
The Rev. N. S. Pollard, B.A., B.D.

Domestic News

This issue is long overdue, for which fact we offer a humble apology to our subscribers. With the departure of Mr. A. F. Walls and Mr. G. H. W. Parker to university posts, there was an inevitable hiatus while the new team settled in. Both the Warden and the Librarian are constantly mystified and impressed by the immense volume of work carried on so ably for several years by Andrew Walls. To him the Fellowship owes a great debt; we wish him rich blessing in his post at Fourah Bay. Geoffrey Parker nobly carried on the work for a year, during which time he contrived also to get married and to complete a doctoral thesis.

The Rev. J. R. Bridger is now Warden of the House, Dr. J. D. Douglas the Librarian, Mr. G. E. Duffield as part-time Secretary of the Tyndale Fellowship, and Miss P. E. Allen as Bursar. Fourteen students are in residence, eleven of these being graduates.

Study Groups and Courses

In the course of the summer three Study Groups and two Language Courses were held at Tyndale House. The Old Testament Archaeology Lecture was delivered by Mr. T. C. Mitchell, the Biblical Theology Lecture by Professor R. A. Finlayson, and the N.T. Lecture by the Rev. J. N. Birdsall. Mr. David Wheaton conducted the N.T. Greek Course, and Dr. W. J. Martin and Mr. K. A. Kitchen the Hebrew Course.

Church History Study Group

This will be held at Tyndale House during 6th-9th January, when the Tyndale Historical Theology Lecture will be given by Dr. A. Skevington Wood of Sunderland. Details of the course may be had from Mr. G. H. W. Parker, 12 Victoria Park, Leicester.

Tyndale Fellowship in Scotland

The first Scottish conference was held in March, with Dr. W. J. Martin as guest speaker, when a Committee was formed with Professor R. A. Finlayson as Chairman. Plans are now being made for the 1959 Conference at Troon from 24th to 27th March, of which further information may be had from Dr. J. D. Douglas at Tyndale House.

Library

The Librarian acknowledges gratefully the gift of many books to the Library. Sometimes members send us books after they have reviewed them — perhaps others may not have thought of this! The Warden and Librarian are always most happy to display to interested friends the resources of our growing Library, now recatalogued on a decimal system.

New Bible Dictionary

Work has already begun on the I.V.F.'s *New Bible Dictionary*, which, it is hoped, will be ready within three or four years. The Consulting Editors are Professor F. F. Bruce, Professor R. V. G. Tasker, Mr. D. J. Wiseman and Dr. J. I. Packer. Dr. J. D. Douglas is Organizing Editor, and Mr. A. F. Walls and Mr. R. Inchley are additional members of the Editorial Panel. Most of the contributions will come from members of the Tyndale Fellowship. We would seek your prayers for this important and exacting project.

Contributions for Bulletin

The Editor would be grateful to receive contributions to this Bulletin, details of publications by members, and of new appointments. These should be addressed to him at Tyndale House.

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